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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 21.

LONDON.

- Acton, Creffield-road, 11.15, Mr. A. D. TYSSEN, M.A., D.C.L.; 7, Mr. H. L. JACKSON.
- Bermondsey, Fort-road, 7, Rev. GEORGE CARTER.
- Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALIANTYNE.
- Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
- Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
- Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. R. C. FROST, B.A.
- Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.
- Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. C. F. HINTON, B.A.
- Forest Gate, Upton-lane, Sunday School Anniversary, 11 and 3, Rev. JOHN ELLIS; 6.30, Rev. S. BAART DE LA FAÏLLE, D.D.
- Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. MORITZ WESTON.
- Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
- Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
- Ilford, High-road, 11 and 7.
- Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "The New Meaning of Christianity."
- Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
- Kilburn, Quex-road, Church Anniversary, 11 and 7, Rev. W. WOODING, B.A.
- Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
- Deptford, Church and Mission, Church-street, 6.30.
- Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
- Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
- Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
- Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
- Stratford Unitarian Church, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
- University Hall, Gordon-square, W.C., 11.15, Rev. GERTRUDE VON PETZOLD, M.A.; 7, Rev. F. H. JONES, B.A.
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- BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
- BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
- BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.
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- BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
- BOITON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

NOTES OF THE WEEK.

THERE was a striking article in the *Nation* last week on the Isolation of Anglicanism, in which the writer argues that perhaps the most important of the causes for the decline of church-going is the increasing sense of the insincerity of the churches. "The reproach," he says, "is not universal. The good faith of the simple—and they are, no doubt, the majority—need not be questioned; it is to the more educated clergy that it applies. Officially, it seems, they feel themselves bound by some mistaken notion, either of principle or policy, to defend positions which, as individuals, they believe to be indefensible, and to disclaim positions with which, as individuals, they sympathise. Hence a general impression of unreality; the intelligence of the nation is ceasing to care what they say or do. It is to the Bishop of Hereford's complete want of this duplicity, in the literal sense of the word, that his isolation among his colleagues and his influence in the country are due."

* * *

"It is improbable," the *Nation* concludes, "that the example set by the Bishop of Hereford will be followed. The caution of the bishops goes beyond that of Gamaliel; and for the moment the weaker brethren have the upper hand. But if it encourages the somewhat depressed Liberal Churchmen, against whom the tide of official Anglicanism sets so strongly; if it helps to develop a less exotic type of piety than that which flourishes in the forcing houses of medievalism; if it tends to restore that harmony of religion and good sense which was found possible in the days of Thirlwall and Tait, of Stanley and Jowett, it will not have been in vain."

We are glad to see that Dr. J. H. Moulton, writing as a representative Free Churchman to the *Manchester Guardian*, pleads for the genuine catholicity "of all who follow the Lord Christ," and regards it as unconscious sin against the law of the Founder Himself when a man refuses the right-hand of fellowship to those whom he will meet one day "in a place where ecclesiastical divisions will be finally lost in the light." We wonder whether Dr. Moulton himself is prepared for a full and consistent application of this spiritual principle. It means the abandonment of all the old standards of orthodoxy as rules of exclusion, and the substitution in their place of the spirit of discipleship, the graces of heart and character, in which the heretic often abounds as richly as the most orthodox believer.

* * *

A GREAT meeting of protest against the Holmes circular, organised by the National Union of Teachers, was held at the Albert Hall last Saturday. It was attended by over 6,000 teachers and members of the Civil Service. A strongly-worded resolution was carried unanimously, asking for the appointment of a Select Committee to inquire into the whole question of appointment and promotion in the inspectorate of the Board of Education and other branches of the Civil Service.

* * *

THE unveiling of the Memorial to Queen Victoria marks the national sense of gratitude for a long and pre-eminently useful reign. More significant than the expansion of territory, or even perhaps than the amazing progress of science during the Victorian period, has been the widening of the constitutional tradition and the power which it showed of preserving the best elements of a picturesque past in combination with far-reaching political and social changes. The Memorial also serves to show that character and devotion to duty still win their meed of respect and affection among us.

ALTHOUGH their visit is largely of a private and domestic character, the presence of the German Emperor and Empress, so visibly and so sincerely anxious to do honour to the memory of a Monarch so beloved, will do much, and indeed has done much, to impress the imagination of the people of both countries. The unusual cordiality of the Kaiser's reception shows that the national sanity and commonsense are getting the better of the hysterics of the scaremongers, and are more and more coming to see the futility and the madness of strained relations with a great nation from whom we have so much to learn and whose best elements are so genuinely well-disposed towards us. But we are sorry to see that the Germanophobes have had their way to the extent of an extra £4,000,000 upon the naval estimates in the Budget which has just been introduced.

* * *

NOTWITHSTANDING the naval estimates, the cause of international amity is slowly but surely advancing. The Peace Society, which held its annual meeting in London on Thursday last under the presidency of the Lord Mayor, is within a few years of completing its centenary. Some gratifying facts are recorded in its annual report. As a result of the nineteenth article of the Peace Convention, formulated in 1899 by the first of the Hague Conferences, nearly 140 permanent treaties of general arbitration have been concluded and 13 have been renewed for a period of five years. During the past year, in addition to Sir Edward Grey's proposals, which dwarf all others in public interest, repeated appeals have been made to pacific measures. The fisheries question between Great Britain and the United States, the dispute between the United States and Venezuela, and the Savarkar case, have been decided by the tribunals of the Permanent Court at the Hague, while Italy's claim for pecuniary compensation from Peru, and Russia's against Turkey arising out of the Russo-Turkish war of 1877 and 1878, have been submitted for decision to the Hague Arbitration Courts.

WHAT IS WRONG WITH THE CHURCH.

It is cynically said that when doctors differ the patient has a chance of getting well. But in the case of the disease called "Non-Church going" the doctors continue busily to prescribe while the patient languishes. The diagnosis varies, but the general opinion appears to be that the churches are empty because they have become mere chaplaincies for the well-to-do and comfortable classes. The clergy have succumbed to the bribe of wealth, and the utterance of our pulpit has become as the sound of one that has a pleasant voice and plays well upon an instrument. The churches offer no sincere and fearless moral witness on the horrible social inequalities and economic injustices of our age. They have passed from Life unto Death because they do not love the brethren. Such seems to be the general verdict. It is attractive and popular to have some convenient scapegoat, especially when the scapegoat is the clergyman. If one thing characterises the sophistical self-excuses of men for not going to church it is the anti-clerical bias. People protest quite touchingly that they are not at all anti-religious; they are only anti-ecclesiastical. This never fails to elicit rounds of applause. It is, of course, the merest and most ordinary form of cant. The simple truth is that people do not go to church because they are religiously indifferent, just as they do not go to art galleries because they are PHILISTINES. They have become religiously indifferent from a variety of causes, but mainly for the plain ancient reason that they have yielded to the world, the flesh, and the devil. They "don't care" about God, and do not in any vivid realistic way believe in a self-conscious personal life after death.

What matters is "getting on"—more profits and rents, bigger houses, finer furs and silks and motor cars, more exclusive pleasures, and a snobbishly aristocratic and smart society. Among the workers, too, what matters is "getting on," though they have little chance of it—higher wages, shorter hours, jollier living, more entertainments, and greater abundance of good beer. Socialists fight landlords and capitalists in the same spirit of class interest and greed, and for the same material spoils. The ends and standards of life are, for both combatants, physical, carnal, secular. And why, so long as the things which chiefly concern men are sensual, should they bother about God, or CHRIST, or the Church, or their own Immortal Life? The whole talk about religion, and about the purgatorial processes and satisfactions of the soul has become nauseously unreal and irrelevant to

the worldly mind; and the worldly mind is now dominant. The people do not go to church, not because the ministers are cowards, and afraid of the little group that pay their salaries, but because the Church is (thank God!) not offering marketable wares and bodily joys. In a word, the churches are empty because they are not purveyors of cakes and ale, without which the multitudes (aristocrats and democrats) find no happiness in being virtuous.

All that I have said needs qualifications and exceptions, but as a broad generalisation it stands true. I do not forget the existence of preventible poverty and disease, and I speak as one thoroughly identified with the cause of Social Reform. I recall once more the aphorism, which I have often quoted, that a man cannot be a lover, a poet, or a saint unless he has recently had something to eat. But man does not live by bread alone, and I do not notice that the millionaires and "bloated aristocrats," who recently have had something to eat, are conspicuously godly or constantly present in church. It would, I think, be a wrong estimate to say that the saints of to-day are exclusively made up of successful company promoters. Amongst the truly devout might be found many who are poor, and even destitute. It is true that many churches are cowardly, but it is in the main with the cowardice of offering sops to the worldly and flatteries to the secular-minded. The most glorious sign of the times is that the Church is beginning to understand this, and is now recovering its independence and self-respect. It is seeking after a more ascetic consecration. It is more vigilant over its own young life, and rightly attaches increasing importance to rites like Baptism, Confirmation, and the Lord's Supper. It begins again to feed its flickering lamps with the oil of contemplation and prayer. If it is ceasing to be extensive in its operation, it is beginning to be intensive in its appeal. It realises that it is no good gaining the whole world at the cost of losing its own soul. Subscriptions and even attendances are less than nothing and vanity if the heart of the Church is not sound. To be missionary it must have a prophetic and apostolic message, about which serious souls can become enthusiastic, as they never can about mere intellectual doctrines. To be redemptive it must have the Sacrificial Life of the Cross burning on its Altar. It is only in the Holy Passion of CHRIST that it can effectively love the brethren out of death unto life. The only socialism worth having—I speak as one frankly and sincerely sympathising with the actual Socialist movement—is the Church Socialism that begins and ends in religion; a Divine Fellowship of souls whose solidarity, however begun or es-

tablished here, must be seen to persist beyond the tomb and constitute the Mystic Rose of Paradise. Our membership one with another is more than municipal. Our citizenship is in Heaven. When we have done all that can be done to perfect this mortal life, it can never be complete or self-sufficing. It will be partial and fragmentary and smitten with all manner of disappointments and illusions. It will remain provisional, disciplinary, preparatory. Its highest joys must look forward to where beyond these voices there is peace. Its noblest achievements are but as carvings on the porch of Eternity. The wisest and most self-less Socialism can at best only fashion this world into a fitting fore-court of that sanctuary not made with hands, where our life is hid with CHRIST in God. The real Communism of Love, the Perfect Fellowship begins and ends in the Church-life—in the Church Militant here on earth, and in the Church Triumphant in Heaven. Outside the society of spirits, outside the company of faithful souls, there is neither health nor joy. In the old words, re-read and re-interpreted, *outside the Church there is no Salvation.*

J. M. LLOYD THOMAS.

LIFE, RELIGION & AFFAIRS.

OCCASIONAL CONFORMITY.

EPISCOPAL disapprobation and clerical panic have followed the Bishop of Hereford's proposal that Nonconformists should be invited to a celebration of the Holy Communion in his Cathedral in connection with His Majesty's approaching coronation. And the layman is invited into unwonted paths of history in order to study the "Westminster Scandal," and lift hands of horror at the late Dr. G. Vance Smith's reception of the elements in a Church of England communion service. What does the dissenter himself think about the Bishop's intention? What significance does he attach to the words in which it is couched, and explained? I suppose that in general it suggests nothing to him but a repetition of the sort of occasion on which he has perhaps attended the Mayor and Corporation to the Parish Church.

But there are those of Nonconformist ancestry in whom this ought to wake a remembrance. We know there were these among the ejected of 1662, who would not be made separatists; who not only testified continuously that they had a right to be within the Church, but contended for something more than a legal presumption. Repelled, no doubt, by the scores of exclusive sects, each rejoicing in the peculiar fewness of its elect, that sprang up during the Civil War; convinced, it may be, by the harmonious working of the brief Protectorate settlement of the Church, that practical co-operation would lead to mutual understanding, they developed a

principle of Catholic Communion. They protested against the claims of little knots of fanatics who excommunicated the world at large with all the authority that had ever been assumed by "the Church"; they declared (with John Ball of Whitmore) that "every society consisting of two or three believers met together to pray is not that Church that hath power to excommunicate." The desire to deal in larger terms than those of the gathered and separated churches had, too, the aim, so finely exemplified in Baxter's Kidderminster ministry, to make the local church co-extensive with the whole parish. This is not merely a territorial notion; the idea is that the parish congregation, which the Independent regarded as no church at all, but as a "mixed multitude" or a "public assembly," is the thing which the minister has to deal with, and make the best of. Hence the primary resolution found in the minutes of the County Associations wherever Presbyterianism is dominant, "that our parish churches are true Churches of Christ." But who are to receive the Lord's Supper? The question constantly arose, and was answered mainly in two ways. "Those who are co-opted by the saints" (i.e., the gathered church within the parish congregation) would be the answer of the Independent, like Hezekiah Woodward. "Those who are selected as visibly worthy, and approved by the minister," would be the general Presbyterian answer. But it is quite remarkable that this question was answered on the broadest principles as early as 1651 by John Humfrey, minister of Froome, in his "Humble vindication of a free admission unto the Lord's Supper, published for the ease, support and satisfaction of tender consciences (otherwise remediless) in our mixt congregations." This is how he treats the principle of selection. He speaks of "the vanity, formality, impossibility, of selecting people to this ordinance. Look up but to the heart of all these separations; they come to nothing; for put the case, you will have a gathered company. I pray, who do you account indeed to be fit and worthy receivers . . . those only who have an interest in Christ, and are true believers. Well, but how will you be able to know them? . . . If men stand here upon a personal purity, and will have the outward purest church they can, they will go to separating againe, and never leave separating and separating (as we have daily testimony) till they have quite separated one from another, even as in the peeling of an onion, when you may peele and peele, till you have brought all to nothing, unlesse to a few teares perchance, with which the eyes of good men must needs run over in the doing." Similarly and with less particular application, we have such statements as these from John Corbet, the close friend of Baxter: "Differences in things not essential do not make different religions . . . We confine not godliness to any peculiar way narrower than Christianity. We make no human additions in sacred things, nor any mutable circumstances to be the terms of Christian fellowship . . . We own the Catholick communion of Saints, and desire a part in the prayers of all faithful Christians, whether they pray by a set form or without it."

Now, I am convinced that it was this principle of comprehension, of wide communion, and the sense of the impossibility of enforcing any human or factitious limitations without compromising the true "Catholicism" of the Church, rather than any temporary consideration of policy, rather than any abstract position with regard to expected theological changes, that was operative in the Liberalism we attach to the Baxterian line in English dissent, especially as shown in the open trusts of Presbyterian chapels.

After the ejection of 1662 a number of the ejected met to consider their attitude to the Church which had expelled them, and whether they ought not sometimes to join with the parish churches in the sacrament; and "whether their total forbearing of it might not tempt those of the Established Church to believe they took their communion for unlawful." Henceforth, the Occasional Conformity of men like Baxter, Manton, Howe, Humfrey, was extended from attendance at morning and evening service to the reception of the Sacrament. But under the Indulgence of 1672 they took out licences, but used their liberty to preach rather for week-day lecturing than for the formation of definite pastorates in London; though, in the country, some of our oldest congregations date from this year. Bishop Stillingfleet immediately twitted the Presbyterian, saying that, in spite of his Catholic professions, he had now made himself a Separatist and a Schismatic by accepting a liberty of preaching under the royal indulgence—a charge which drew from Baxter the indignant disclaimer "I will never be a member of a particular church which will forbid me communion with others that differ from them; yea, that does not hold its communion in unity with all the true Christian churches on earth."

Baxter usually communicated at St. Giles-in-the-Fields, where Dr. Sharp (afterwards Archbishop of York) was rector. It is related that on one occasion he was seen to receive the elements kneeling between Sir Roger L'Estrange (who was the preparer of the case against him before Judge Jeffreys), and Miles Franse, who was convicted of perjury in the affair of Sir Edmund Bury Godfrey.

It is certain that at this time the occasional conformity of Nonconformists, to the extent of receiving the Sacrament, was a matter of common understanding. The bishops directed that only the ordinary cautions (against notorious evil-livers) were to be enforced; and I do not know an instance of the rejection of a dissenter on ground of his dissent. Archbishop Tenison said in the House of Lords that "occasional conformity was the duty of all moderate dissenters on their own principle." Far and wide in the country, the hours of worship of the nascent Presbyterian congregations were arranged so as not to clash with those of the parish churches. Thoresby, the Leeds antiquary, enumerates his four sorts of Sunday worship: the public (i.e., the parish church); the private (i.e., Mill Hill Chapel); the family, and the secret.

The prolonged trouble about Occasional Conformity was the result of the Test Act of 1673, which was framed in order to exclude Roman Catholics from public offices.

The occasionally conforming Nonconformist was assumed to be a harmless person, who might still be a mayor or an alderman; and it became in the days of James II., and especially of Queen Anne, when there was deliberate and continued effort to deprive dissenters of civil rights, important for their protection that they should have some co-religionist in a corporation or on the bench. To annul such status, and make such protection impossible, an Act for preventing Occasional Conformity was brought in and passed by a partisan House of Commons, and defeated again and again by the House of Lords. What the Lords had to say to the Commons in conference on the subject of the liberties of dissenters in 1702, is well worth reading now, when even some dissenters are apparently inclined to trust their future to a single democratic chamber. We learn from this conference that "objection to this practice (Occasional Conformity) by those of the Church of England hath been but of late." But objection had already come from the Independent, to whom the Church of England was an unmitigatedly false Church; and was voiced by Defoe, who called Occasional Conformity "playing bo-peep with Almighty God," and by a shoal of pamphleteers, who delighted to represent the most respected dissenters as using the Holy Communion as "a picklock to a place." But surely the blame lay with those legislators who wished to make the Holy Communion a political and party test, and actually made the reception of it a condition of complete citizenship.

J. E. O.

THE FORE-RUNNER.

WHAT was it that moved Columbus to start on his perilous adventure towards a new world? What was it that compelled him to persist, in spite of every opposition and danger?

It was his conviction, quite incapable of demonstration before his discovery yet based upon reasonable hypotheses, that out yonder, over the wide waste of waters towards the setting, days and weeks and perhaps months distant, there was land. It was *faith*, in short, without which no New World had been discovered.

Such launching out of the soul into the untracked regions has been ever the fore-runner of all discovery, and of all science. Faith preceded Galileo's confutation of the Copernican system, and the *E Pur Si Muove* cried in his soul long ere its demonstration was confirmed to his intellect. Darwin had "the substance of things hoped for, the evidence of things not seen" long ere he collected the data which he was later to set down in his "Origin of Species." And without this prior "evidence" he could not have so heroically devoted a long life "without haste and without rest" to the painstaking investigation and elaboration of facts which went to confirm his hypothesis.

And there are new worlds many that shall yet float within our ken. But they will be revealed to them alone who have faith.

Columbus was no fanatic; nor was Galileo; nor was Darwin. Theirs was no blind faith; before venturing they will have

subjected it to every test their reason could apply.

The great venture of the world to-day is for a rational religious faith. It is worth while staking our all upon it. Columbus was convinced there was land out West. He finished by convincing everybody else of the fact. Galileo was convinced that the earth went round the sun; the time arrived when his conclusion was neither ridiculed nor denounced, for facts are stubborn things. Darwin was scouted, but he was buried in Westminster Abbey. A man with facts behind him may front the world, and the world shall bow to him.

So with religious faith to-day. We shall be sternly required to give clear proof of the faith that is in us. If we merely say that we borrowed it from such and such a Church, or from such and such a Book, or from such and such a Person, we do nothing to straighten the path of a soul. But, if we can say that, as the result of all our praying and striving, we arrived at length after sore buffetings at sea and such a conviction, and that thereafter great peace was ours; that we had tested it again and again in our own life experience, and again and again it had withstood the test; that we had listened to all the arguments that could be adduced against it, and had well weighed and pondered them one and all, but that our faith held water, we were determined we would yet reach land, and nothing should stay us; then our brothers and sisters will cease to regard us as mere adventurers without chart or guide, and may become our fellow-voyagers with goodly prospect that we shall all yet "touch the Happy Isles."

HARROLD JOHNSON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

MINISTERIAL TRAINING.

SIR,—The editorial on ministerial training in your issue of May 13 may prove stimulating and serviceable. What increased interests is perceivable amongst laymen, I am not in a position to gauge; but my belief is, the average of interest in all ministers and their training is very small. Judging, too, from perusal of the annual report of one old and prominent Nonconformist college, I see that the list of subscribers suggests no increase of funds or friends; and as nearly 80 per cent. of the population are not church or chapel attendants, it appears evident something is amiss. It is easy to explain conditions to suit our predilections. Only, after wide experience of laymen life, I do not agree with the ministerial way of explaining why so many remain outside their churches and influence. Another, if less obvious explanation, has to be found, and, if more correct,

dealt with. Laymen have to live six days of the week in a world of activities, which are often disturbing, distressing, and far from ideal; but in that world live they must, and do their best, and work out their own salvation somehow or perish. The majority do not believe that the "parsons," as they classify all ministers, understand the world laymen are compelled to live in, or that they are in genuine sympathy with conditions in that world which call for pulpit treatment.

The more intellectual and reflective laymen are constantly amused at the methods adopted by ministers of all bodies to benefit some class or another—methods often curious and futile. Without the least intention of wounding the ministerial mind, I am compelled to hint that it is seldom practical, and often jealous of lay help, designated interference.

I have a fairly clear knowledge of the curriculum of ministerial training colleges and theological schools, and am aware that pastoral work is mentioned in most, but by whom? Generally by professors, who owe their positions not to their success as first-class organisers and managers of churches, but to their scholarship and proficiency in special lines of theological thought. Now and then a popular and prominent preacher is called in to give a few useful hints; and, of course, that help has real value. The Bishop of Birmingham has published an outline of subjects he considers should occupy the attention of ministerial students before and after college life. It would be sure to prove serviceable to most men who have to lead and teach others in this age of social, religious, and political unrest.

Of course, it has been assumed that spiritual qualifications will be possessed in any case. Preaching is an art to be acquired; and whatever talent as teachers or speakers men have, by art it must be perfected, so as to add to their efficiency. Beecher, Spurgeon, and Parker alike insisted upon that. Preaching has to be learnt and to preach so as to reach men, you must know them, and know how to influence them on all sides of their nature. No one can become a preacher by merely praying. I am aware that many dread the incoming of the mere elocutionist and rhetorician into pulpits. Insincerity, however, is not kept out of pulpits even now; and while human nature is what it is, cannot be kept out. But is that any excuse for the men who feel possessed with the spirit of prophecy, and a burning love for souls, and impelled by the love of God, neglecting the arts which will enable them to demonstrate their true apostolic succession.—Yours, &c.,

GEORGE ROGERS.

Heathfield, Sussex.

SUNDAY SCHOOL ASSOCIATION.

SIR,—May I urge upon as many teachers and friends as possible, living at a distance, to take advantage of the cheaper railway fares which will enable them to attend the meetings of the Sunday School Association on Tuesday, June 6, on payment of single fare and a quarter for the return journey. Signed vouchers are required,

and will be forwarded on application to the Secretary at Essex Hall. The tickets will be available to return any day up to and including Saturday, June 10.—Yours,

ION PRITCHARD.

Hon. Secretary.

Essex Hall, London, May 17.

BOOKS AND REVIEWS.

THE WITNESS OF THE MYSTICS.*

"PLATO located the soul of man in the head; Christ located it in the heart." This saying of St. Jerome, which is quoted by Miss Underhill, might well have been placed as a motto on the title-page of her book, for it describes with picturesque accuracy the point of view from which she writes. It may be a little unfair to the self-less passion of intellectual contemplation, and suggest too pointedly the attitude of revolt against the analytic and critical processes of the mind; but it reveals the intrinsic value of mysticism as an assertion of vital experience in the deep region of the affections, what it may mean for the soul of present day Christianity, decimated by criticism and torn asunder by rival philosophies.

Miss Underhill has devoted herself specially to a psychological study of the question, the historical facts and illustrations being woven into the texture of her argument instead of being reserved for separate treatment. In this way she has provided a very illuminating supplement to Dr. Inge's Bampton Lectures, which should appeal to many readers for whom Baron von Hügel's two massive volumes have proved either too long or too difficult. Not the least interesting of her pages are those in which she brings the experience of the great mystics into relation with contemporary tendencies of thought, and discusses both the extent and the limits of agreement. Thus in a chapter on Mysticism and Vitalism full justice is done to the relation between some aspects of religious experience, and "that free and living Spirit of Becoming, that indwelling creative power, which Vitalism acknowledges as the very soul or immanent reality of things." But there is a point where the mystic parts company with those who are content to view reality simply in its dynamic aspect. He can only rest in the perfect love and peace of God. "Tranquillity according to His essence, activity according to His nature; perfect stillness, perfect fecundity"—in these words Ruysbroek describes the twofold aspect in which he apprehends God. But, in reality, this is not a peculiar mark of the mystic, though he may apprehend it more clearly and rest in it more securely than other men. It is fundamental in the Christian consciousness, however imperfectly it may be developed. Without it we doubt whether there can be any religion at all, at any rate as we have known it hitherto in the worship of the Christian Church.

* Mysticism. By Evelyn Underhill. London: Methuen & Co. 15s. net.

Enthusiastic devotion to a process of becoming without any spiritual intuition of an Eternal Source and Goal, what the Christian means when he speaks of the Father of Spirits, has little in it to satisfy the deeper demands of either the intellect or the soul. From the paralysing delusion that we are to lay aside the instincts which turn for their satisfaction to One who is not enmeshed in our time-process, the same yesterday, to-day, and for ever, in obedience to the latest fashion in philosophy, we may be saved by some fruitful meditation upon the writings of the mystics.

"It is the great contribution of the mystics," Miss Underhill reminds us, "to humanity's knowledge of the real that they find in this Absolute, in defiance of the metaphysicians, a personal object of love, the goal of their quest, the 'Country of the Soul.'"

We are glad to notice that Miss Underhill gives a timely warning of the danger of the frequent reference in recent apologetic literature to the "sub-conscious," as though it were anything better than a fashionable cloak for our ignorance. "Genius and prophecy, table-turning and clairvoyance, hypnotism, hysteria, and 'Christian' science—all are explained by the 'sub-conscious mind.' In its pious and apologetic moods, it [*i.e.* modern psychology] has told us *ad nauseam*, that 'God speaks to man in the sub-consciousness,' and has succeeded in making the subliminal self into the Mesopotamia of Liberal Christianity. . . . Included in the sub-conscious region of an average healthy man are all those automatic activities by which the life of the body is carried on; all those 'uncivilised' instincts and vices, those remains of the ancestral savage which education has forced out of the stream of consciousness; all those aspirations for which the busy life of the world leaves no place. Hence in normal men the best and the worst, the most savage and most spiritual parts of the character, are bottled up 'below the threshold.' Often the partisans of the 'sub-conscious' forget to mention this."

The distinction which is drawn between mysticism and magic is as suggestive as it is sound: "Magic wants to get, mysticism wants to give—immortal and antagonistic attitudes, which turn up under one disguise or another in every age of thought." How manifold and interesting the application of this principle may be is well illustrated in the following passage: "We may class broadly as magical all forms of self-seeking transcendentalism. It matters little whether the apparatus which they use be the incantations of the old magicians, the congregational prayer for rain of orthodox Protestants, or the consciously self-hypnotizing devices of 'New Thought'; whether the end proposed be the evocation of an angel, the power of transcending circumstance, or the healing of disease. The object of the thing is always the same; the deliberate exaltation of the will, till it transcends its usual limitations and obtains for the self or group of selves something which it or they did not previously possess. It is an individualistic and acquisitive science; in all its forms an activity of the intellect seeking Reality for its own purposes, or for those of humanity at large.

Mysticism, whose great name is too often given to these supersensual activities, is utterly different from this. It is non-individualistic. It implies, indeed, the abolition of individuality; of that hard separateness, that 'I, Me, Mine,' which makes of man a finite isolated thing. It is essentially a movement of the heart, seeking to transcend the limitations of the individual standpoint, and to surrender itself to ultimate Reality; for no personal gain, to satisfy no transcendental curiosity, to obtain no other-worldly joys, but purely from an instinct of love."

We have only touched upon a few of the ways in which this book comes into direct contact with the modern mind, and throws light upon its special problems; but for the most part its contents belong to the timeless order, dealing as they do with the deepest and most persistent elements of experience, and illustrated with a golden chain of quotations from Christian writings of the interior life, which reveal at once wide reading and a trained instinct for the best. There is an appendix containing a short sketch of European Mysticism from the beginning of the Christian era to the death of Blake. It is extremely well done, and will be found very useful by readers who are not familiar with the history of the subject. There is also a long and well-arranged bibliography. We have tested it in several places and found it reliable, and full enough for all readers except the specialist, who will have his own sources of information.

THE ROMANCE OF MORAL INSTRUCTION.

WHEN doubts began to arise in the minds of English educationists in India as to the advisability of continuing to restrict instruction in State schools to ordinary secular subjects, an Education Commission, Mr. Harrold Johnson tells us in his prefatory note to Mr. Gould's new book,* sat and considered the question. The recommendations of the Commission were not very definite, although they voiced a general feeling "that something should be done to promote the development of the sense of right and wrong in the minds of scholars," and nothing apparently was achieved. In 1908, however, the Native State of Mysore introduced religious and moral instruction into its Government schools, the textbooks issued by the Moral Education League being adopted for use. The League was naturally eager that the reform thus inaugurated should spread throughout the country. "It came to the conclusion that the best assistance it could render in this direction was to prepare a book of moral lessons adapted for Indian children," and the task was undertaken by Mr. F. J. Gould, whose wide sympathies and wonderful capacity for charming the mind of the child have never been employed in a nobler cause.

This remarkable book—and it is remarkable, both by reason of its originality and the great ideal which it embodies—has been

* *Youth's Noble Path*. By F. J. Gould. London and Bombay: Longmans, Green & Co. 2s.

written principally for the instruction of children in India between the ages of ten and fourteen, and the stories it contains are chiefly taken from the sacred books, the epic poetry, the mythology and folklore of the East, although the Bible, the legends of St. Francis, and European history are continually drawn upon. We would commend it to the study of those who have anything to do with the training of the young in our own land, for not only will a feeling of kinship with the people of India be thus strengthened, but a new interest in the literature and religion of a vast and beautiful country about which most of us are strangely ignorant will be stimulated as the words of the Lord Buddha and Sankara, of King Asoka and Vashishtha, of Prince Rama Varma, Protap Chandra Rai, and the sages whose wise maxims have been handed down through countless generations are read and pondered.

The first thing Mr. Gould always does when he is giving a moral lesson is to awaken the interest and stir the imagination of his hearer by some humorous or tender story, some golden legend or historical episode enshrining the thought which he wishes to press home. This is, of course, the right way, the dramatic way, of enforcing life's great truths; but how few can do it effectively, and leave the young mind as fresh at the end of half an hour's discourse as it was at the beginning! And how few English instructors, moreover, are able so completely and sympathetically to assimilate the Oriental habits of thought and expression as to be able to speak with as much confidence and certainty of attention to children reared in the Hindu or Muhammadan faith as if they were talking to boys and girls of their own race and tongue! "Youth's Noble Path" shows how it can be done, and although the book is modestly spoken of as "merely an earnest attempt towards the solution of a great problem," we think it is an achievement of which our country may well be proud, and that it will play no small part in helping to check the growth of that feeling of mutual distrust which inevitably springs up between a ruling race and the people they govern, unless ties of sympathy based on understanding are created in early years and fostered assiduously. The whole object of the author in writing it has been to show that goodness and virtue are the same, however diverse may be the beliefs and customs through which they manifest themselves, and he has thus helped to lay the foundations of that world-religion to which enlightened people are looking in every land with increasing hope.

Mr. Gould gives some helpful hints to the teacher in his introduction, but he makes it clear that these moral lessons are but suggestions and types, not to be rigidly followed, but altered and amplified as necessity and inclination require. He has based his teaching on the great principles which are at the root of all wisdom, good citizenship, and social order, illustrating them with concrete examples of heroism, fidelity, self-control, charity, love, compassion, drawn from the Vedas, the Ramayana, Koran, Mahabharata, the "Gulistan of Sa'di,"

Firdausi's "Shah-Namah," the New Testament, and many other sources. The literature of the whole world, indeed, seems to have been laid under contribution, although European writers are not as frequently mentioned as the writers of the East, in accordance with the plan Mr. Gould decided to adopt in compiling these lessons. And yet, far from getting the impression that a queer medley of tales has been gathered together indiscriminately from every quarter of the globe, we are able to trace a unifying purpose through each chapter, and to see that the difference between one great world-teacher and another is a difference of outward semblance and the fashion of speech merely, for "the same heart beats in every human breast" and all life is one. To enforce this truth, and to deepen by every means in their power the sympathies which are already beginning to draw men and women of different nationalities together, should be the constant aim of the teacher, for this is moral education in a very real sense, and Mr. Gould has shown how such ideas may be made acceptable even to the young child through the medium of the imagination, and his natural love of the beautiful and the good.

MR. LOWES DICKINSON ON IMMORTALITY.*

IN this small volume Mr. Lowes Dickinson has collected two articles—"Faith and Knowledge" and "Optimism and Immortality"—which appeared originally in the *Hibbert Journal*, his Ingersoll lecture on "Is Immortality Desirable?" and a short meditation called "Euthanasia." His attitude is that of a tempered optimism in regard to the future without any reference to the traditional sentiments and affections of Christianity. He identifies Christianity with the complex dogmatic system, which we have inherited from the Middle Ages, and he confesses that it holds no light for his intellect and no comfort for his heart. "Christianity," he says, "cannot serve as an expression of our emotional reaction to the world." On the other hand he is equally dissatisfied with the answer of materialism or of scientific necessity to the deepest questions of life. He tells us that to him, in his present experience, "the thing that at bottom matters most is the sense I have of something in me making for more life and better." And elsewhere, "The conception that death ends all does not empty life of its worth; but it destroys, in my judgment, its most precious element, that which transfigures all the rest; it obliterates the gleam on the snow, the planet in the east; it shuts off the great adventure, the adventure beyond death." He arrives at this conviction not by any process of reasoning but by following the path of spiritual illumination. "To infer wisely in such matters," he affirms in a striking passage, "one must be a poet as well as a man of science; and for my own part I would rather trust the intuitions of Goethe or of Browning than the ratiocina-

tion of Spencer or of Haeckel. For in making his hypothesis a man is determined, whether he knows it or no, by his habitual sense of what is possible; and in this curious universe so many things are possible which seem incredible to men who have never been astonished!" There is in these words, if we may be forgiven for saying so, the confession of a soul *naturaliter Christiana*. Though Mr. Dickinson may greatly prefer to be classed as a philosophical pagan in these matters, he provides a firm basis for an eirenicon with spiritual Christianity. It seems superfluous to add that the essays are pervaded by the author's noble sincerity of spirit and written with his usual mastery of beautiful English.

THE LIBERAL CHRISTIAN MONTHLY.

THE *Liberal Christian Monthly* for May is an unusually bright and interesting number. In addition to its usual features, including a sermon by Mr. Campbell on Divine Justice, there is an important article by Mr. Lloyd Thomas on "The next step in Liberal Christianity." It is full of driving conviction and appeal to the imagination, and puts his case strongly for a Free Catholic Church which will seek "to unite Liberal Christians, who really want to worship and to pray, in a new type of Church-life." He states the problem in these terms: "How, within the atmosphere of an adoring worship, to combine undogmatic theology with a religion that yet speaks with authority; how to combine liberty with a noble Church symbolism hallowed by the saintly usage of the centuries?" Among his suggestions the following may be quoted as typical of the religious attitude which Mr. Thomas desires to encourage, an attitude which, it is clear, springs naturally out of his own mystical sense of the continuity and solidarity of the Christian Church. "People of this catholic temperament," he says, "would, moreover, encourage the loving care of the fabric of God's House, the reverent use of the things that belong to its worship, and would endeavour to make lovely the sanctuary with the Beauty of Holiness and by the resources of every pure Art. They would advocate the opening of churches during the week for private prayer and meditation and the holding of regular week-day services. I believe further that it would be possible to get such people to agree to cultivate their own inward life by a personal discipline of daily readings and prayers and meditations, and by constantly using the Church for personal devotions and so renewing its consecration and their own sense of its sanctity."

Among the other articles we may mention the first part of a philosophical story—"Seawood and Franks"—by the Editor of the *Hibbert Journal*. Seawood and Franks are represented as fellows of the same college. The former was organising secretary to the Determinist Club, which existed "to disseminate Determinist literature, to influence legislation on Determinist lines, and to promote the teaching of Determinism in the elementary schools." Franks, on the other hand, was the leader

of the Libertarian Alliance, which defined its objects as follows: "To promote the systematic cultivation of free-will; to increase the range of alternatives for Church and State; and to introduce the profession of Libertarianism into the Coronation Oath and into the Rules of the Boy Scouts." Here are all the materials for a piquant situation, a sparkling dialogue, and the philosopher's privileged jest at the absurdities of the universe. The story will be continued next month.

PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & CO.:—The House of Life. Interpretations of the Symbolic Pictures of G. F. Watts: Harrold Johnson. 2s. 6d. net.

MESSRS. BOWES & BOWES:—Tradition and Reason: Edward Gordon Selwyn. 3d. net.

CAMBRIDGE UNIVERSITY PRESS:—The Interlinear Bible, The Authorised and Revised Version. 3s. 6d. net. The Holy Bible. Revised Version, Old and New Testaments.

MR. ELLIOT STOCK:—The Young Idea. Talks with Mothers on the Home Training of Children: Phillis Brown. 1s. 6d. net.

MESSRS. P. S. KING & SON:—Imperial Telegraphic Communication: Charles Bright, F.R.S.E. 3s. 6d. net. Juvenile Labour Exchanges and After Care: Arthur Greenwood. 1s. net.

LIVERPOOL BOOKSELLERS' CO., LTD.:—The Children of our Slums: James Samuelson. 1s. net.

UNION OF ETHICAL SOCIETIES:—The Ethical Movement, its Principles and Aims.

MESSRS. HODDER & STOUGHTON:—Jim Crow: J. J. Bell. 1s. net.

FOR THE CHILDREN.

WILLIAM MORRIS AT SCHOOL.

MORRIS was sent to a public school which just happened to be the very best he could have gone to. It might not have been the best for the other boys, but it was exactly the one for him. The reason is this—it was a new school, and the boys could do pretty well as they liked, out of school hours.

This would never do for ordinary boys. They would always be getting into trouble. Fancy how they would go off into all the neighbourhood, and make the farmers hate them by annoying the cattle, or setting a dog after the sheep, or stealing apples when they were hardly ripe, or a hundred other tricks. Boys are so active that they must be treated like soldiers, kept within bounds, and given regular things to do and games to play.

Now, when Morris went to Marlborough it had hardly settled down to orderly ways. They were not sure how many boys there would be, and what rooms and masters they would want for them. They had no time-table to speak of, and as soon as lessons were over the boys had to find their own games, instead of having something ready planned. On holidays there was only a chance game of cricket, perhaps, or football, and some of the boys liked best to go off in little groups on outings of their own. Morris was one of these. His notion of a holiday was a book or a tramp, and he was always free to choose either.

* Religion and Immortality. By G. Lowes Dickinson. London: J. M. Dent & Sons. 1s. net.

A book he could easily get. The school library was a good one, rich in books of the kind Morris liked. Some day, when it was raining hard, perhaps, and he could not go out, or when the summer sun was scorching the roads till they felt too hot and dusty to walk on, Morris would get down one of his favourites. It might be a story of the old, old days, but more often now it was a book that told him all about buildings, and the founding of towns, or abbeys, and castles. Off he would go with his book, either to some quiet corner, or to some grand old tree that he could sit under, and there he would learn all that the book could tell him. That was how he came to know so much about the ways of the ancient builders. He knew, by the time he left Marlborough, as much as anyone might ever need to know about what is called Gothic architecture.

When he came upon a church he had never seen before, he would study the shape of its doorways, pillars, windows, tower, and roof. And before long he could explain everything about the building, so that you knew why the doors were set so far back in the stonework, why that Saxon dial was let into the wall over the porch, why those windows of the nave were so wide and large, why the tower had no windows except near the top, and then only narrow slits, lancet holes for arrows to be shot from. He read books to get facts; he was a sort of fact collector, just as other boys collect stamps or coins. But he wanted his facts only to help him in understanding fresh ones; so that they were like lanterns to light up what would have been dark without them. Directly he felt that a book was "gushy," and did not tell him something fresh, he would shut it up, and very often (being quick-tempered) would fling it down as if it were rubbish. But if a book could tell him how they carved doors, or why they put leaves and birds on the top of stone pillars, or what "dog-tooth moulding" means, or why Early English buildings differ from Norman ones, or anything else that was really new to him, then he read that book carefully. The school library had plenty of books of that kind, so that Morris was able to learn something about builders and workmen of all sorts whenever he wanted to read. The books were nearly all about church buildings, because most of the great workmen of ancient times did their best work for churches, abbeys, and monasteries. But Morris used to dream of carrying out some of their beautiful ideas for ordinary houses, though he loved to think of the days when these great places were filled with their crowds of priests and people, and I think he was always looking through pointed windows and rounded doorways, half hoping to see some grand ceremony of the olden days. This was part of the gift of the books he read.

But more than books to him were the long tramps, sometimes of many miles, that he would take on the great Wiltshire downs, or through the meadow-lands. It was so different to his early home that he would have enjoyed it, if only for that. But there was something that made his walks still more pleasant—there were things and places to see which stirred his imagination. It was so fine to get right

away from school, and from all the dry things one has to learn, and to let the fancy roam about like a butterfly or a bird.

The school was ten miles from a railway, so that the whole country-side was still like the real old England Morris had always been thinking of. Then, wherever you looked for miles round, you could see mounds on the hill-tops, and other things that told you tales if you knew how to listen. Morris became quite friendly with all the mounds. He walked long distances to get to know them at close quarters, examining the earth they were made of, the shape of each one, and the land round about, till he could have told you the whole story about them. The ancient Britons must have built them, heaping up stones and earth, to mark the grave of some brave warrior who had often led them across these valleys to fight strange tribes. Then, too, there were places where Morris saw huge stones arranged in circles, and the very sight of these called up the hordes of wild natives who may have gathered there to offer sacrifices of animals, or even of human prisoners. At the great altar stone in the middle would have stood the white-bearded Druid priest, chanting weird songs as the warriors bore the victims through the noisy throng of savages. Or there was a village near, in which Morris could find some half-buried pavements and shapes of rooms. Here he was on the remains of a Roman villa, and he could please himself by wondering which entrance the Roman general used when he spent his summer holidays here away from the camp, and what the bath looked like when it was freshly built, and its walls painted with an emperor's portrait.

It was not difficult to imagine one heard the beat of horses' hoofs, and to see a soldier riding hot-haste with a despatch from the army, telling the general how some British tribe was in rebellion, and coming to attack the camp. The whole of the country as far as Morris could tramp it was full of these stories of the past, and he lived in them. It was as though the Britons, Romans, Saxons, Danes, and Normans had never passed away, but were only hiding in these places, always ready to come out if they could do so without being seen by anyone but Morris.

So you can picture this dark-haired boy, with the eager eyes and the swift feet, striding over meadow and hill on holidays, often quite alone, and happy to be by himself. But sometimes he would have a companion or two; then it was the easiest thing in the world for him to begin a story as they went along, exactly the kind of story that he told long afterwards in his printed books. It was always the days gone by that filled his brain, and he could fill a village in half an hour with knights and ladies, proud bishops and simple peasants, all acting out some scene of noble deeds; and, again, in the dormitory, starting at some new point, at night the story would begin, though the boys may have thought him rather a mad sort, and sometimes said so, yet they liked to hear his stories.

And all the time Morris was learning the things he would want to know and do in the world when school days were over. He was to become a dreamer of a new kind of kingdom of heaven, where all the

men, women, and children of a nation would be happy, where there would be no more poverty, nor crime, nor weaklings, nor idleness; a world of beauty and health and good will, and all that will make people happy. But for dreams like these to come about they must be more than "castles in the air"; they must have real foundations, and be built out of real lives. So Morris at school was discovering how much we owe to the past, and how the future can only start out of the past; he was finding that Britons, Romans, Saxons, and Normans were once living people, who made the beginnings of the England we know; he was seeing the beautiful shapes of the things men made long ago; and, at the same time, he was making his body strong and his eyes keen through tramping the uplands of Wiltshire and the forest of Savernake.

MEMORIAL NOTICE.

MISS WALLACE, OF BATH.

THE death occurred on Tuesday, May 9, of Miss Sophia Wallace, and her remains were laid to rest on the following Friday in the secluded cemetery in Lyncombe Vale, belonging to the Trim-street congregation, the Rev. J. McDowell conducting the service at the grave. The funeral was attended by a few old friends and some of the older members of the congregation with which she had been accustomed to worship. She was, at the time of her death, in her eighty-first year, and had long led the life of a retired invalid, but she was endeared to all who knew her by a quiet tenacity of temperament and character, and a talk with her, after a lapse of years, always seemed to revive "a light of other days." Miss Wallace was the only child of the Rev. Robert Wallace, minister at Chesterfield 1815-1840, and at Bath 1846-1850; and, during the interval between these ministries, Professor of Theology in Manchester New College. But Mr. Wallace is remembered chiefly for his "Anti-trinitarian Biography," a work of very special and laborious learning, published during his residence in Bath. We believe that Miss Wallace has left bequests to Manchester College, and several Unitarian and local institutions and societies.

MEETINGS AND SOCIETIES

WESTERN UNION OF UNITARIAN CHURCHES.

AFTER an interval of fifteen years the annual assembly of the Western Union of Unitarian and Free Christian Churches was held in Bristol on Thursday, May 11, the proceedings including a service at Oakfield-road Church, a public lunch at the Imperial Hotel, the business meeting—also

at Oakfield-road Church—and tea and a public meeting at Lewin's Mead Meeting. A number of ministers and delegates were present, and the morning service was conducted by the Rev. C. J. Street, of Sheffield, who also preached the sermon. Mr. Philip John Worsley, of Bristol, presided at the luncheon, when the following toast was submitted by the Rev. C. E. Pike, of Bridgwater, "Civil and Religious Liberty all the World Over," and acknowledged by the Rev. A. N. Blatchford. A hearty welcome was extended to the ministers and delegates by the chairman, which was acknowledged by the Rev. J. McDowell, of Bath.

At the annual business meeting, the president of the Union, Mr. Robert Blake, of South Petherton, took the chair. The report, from which we take the following extracts, records much activity during the past year:—

"For the first time in many years each of the aided churches has now a minister of its own. The Newton Abbot congregation, after patiently waiting, have at length their desire fulfilled, the Rev. Ferderic Allen having accepted an invitation to become their minister. Quickly following upon his settlement, a morning service and Sunday school have been established, each giving promise of permanence. At Sidmouth the year has been one of unusual interest. The bi-centenary of the chapel was celebrated with commemoration services at Easter, which brought friends from near and far; a fund was opened for the restoration of the ancient chapel—the work of restoration being now completed; and the annual assembly was hospitably received by the congregation, the second time in four years; all significant of the resources and vitality of this united church. The Bridgwater congregation have enlarged their schoolroom, rendered necessary by a growing Sunday school, and the need of better accommodation for kindred societies. The Cheltenham congregation are gradually emerging from difficulties, which for a time menaced their existence. . . . Under the inspiring leadership of their new minister, the Rev. J. H. Smith, a tireless worker, fertile in schemes of good, the future of the church is distinctly hopeful. . . . The Crediton congregation has had a successful sale of work, which has enabled them to pay off their debt and increase the minister's stipend. . . . There are signs of a new church at Torquay. That a good building in a central position is a necessity in a town like this, if the congregation is to live and grow, there can be no doubt. The Crewkerne chapel and school are a hive of busy industry, and their condition is correspondingly prosperous. At Devonport it is the day of small things, except in self-help and harmony among the faithful flock so wisely led by Mr. Wright. Their big church is their burthen. The Trowbridge congregation have been adding to their already fine equipment of chapel and school by the conversion of a cottage close to the chapel, the property of the trustees, into class-rooms; a good room is also provided for the women's meetings. It is interesting to note the extent and variety of the agencies in connection with our churches as offering opportunities of service in interesting more especially our young people."

Mr. J. Kenrick Champion submitted the financial statement, which showed a deficit of £6 ls. 8d., and the chairman, in moving the adoption of the report, said that Bristol had many dear associations for him, and it was a great grief to him that his uncle and aunt, Mr. and Mrs. Charles Thomas, were not alive to sympathise with them that day. As many of them knew, they were instrumental in building that church, and Dr. Estlin Carpenter, who was to speak to them, was its first permanent minister. Those who knew anything of Bristol knew how the family of Carpenters had been prominent in good and noble deeds. The Rev. Hy. Austin, of Cirencester, seconded the resolution, which was adopted.

After the election of the officers, and the passing of several resolutions in connection with the work of the Society, the Rev. John McDowell proposed:—"That the members of the Western Union of Unitarian and Free Christian Churches, in annual meeting assembled, hail with heartfelt satisfaction the proposal for a treaty of arbitration between the kindred peoples of Great Britain and of the United States of America, securing the settlement for the future of every possible difference between these nations without recourse to the arbitrament of war. That they joyfully welcome such a proposal as consistent with the demands both of reason and of religion, and as conducive to the peace of the whole world and to the progressive welfare of mankind. That they rejoice in the support accorded to it by statesmen of all parties on both sides of the Atlantic; and resolve that copies of this resolution be forwarded to President Taft, to the Right Hon. H. Asquith, the Right Hon. Arthur J. Balfour, and to the Right Hon. Sir Edward Grey." Dr. T. G. Vawdrey (Devonport) supported the motion, which was cordially adopted. Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford, explained that he was there charged with a message from the National Conference of their churches concerning the supply of students for the ministry. A large number of those who passed through their college were young men who had been brought up in other churches, and who, through the change of theological views, had been compelled to seek the ministry of freedom. He had been looking over the list of students during the last ten years, and found that nearly one-half had come from other denominations. It was desired that more of the young men from their own churches should have their thoughts directed to the ministry.

The evening meeting was held in Lewin's Mead Chapel, and was well attended. Mr. Robert Blake, the President, who was in the chair, moved a resolution offering a hearty welcome to the Rev. Charles Hargrove, President of the British and Foreign Unitarian Association, and to the Rev. Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford, representing the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations.

This was seconded by the Rev. A. E. O'Connor (Torquay) and carried unanimously. The Rev. Charles Hargrove, in replying, said the British and Foreign

Association was an association or union of Unitarians throughout the British Isles, and throughout the world so far as Unitarians elsewhere were not associated, as in America and Hungary, which had their own societies, and they were also in close touch with their friends in Hungary and America. The three associations together had for their ambition to embrace all the Unitarians of the world. They believed that the love of God was over all and embraced all: they believed that it was in the lifting up of men, and had been going on from the beginning. When they looked back on what man was and upon the history of the world, and looked at what man was to-day, they knew God had been at work to save man; and when they looked to-day on the evils which should be and could be remedied, they took confidence, and said that God was still working through men as through Jesus, and lifting man up to a high estate.

Dr. Estlin Carpenter, following, mentioned that as a little boy of six years old he was placed in charge of some smaller and still younger children to teach, under the superintendency of Mary Carpenter, so that his apprenticeship to the ministry began in Bristol at a very early age. He proceeded to indicate ways in which the National Conference should be more strongly supported, and said that Unitarians were reaching a stronger sense of their own corporate life, and the value of the Unions for fraternal work. They could advance only when they stood shoulder to shoulder. Anyone who read the signs of the times would see how the dogmas of orthodoxy were breaking up. Candid theological professors at Universities were taking different directions, but they were opening their minds to the facts.

Votes of thanks to the Rev. C. J. Street for the service he had rendered the Assembly by preaching for them, and to the President for his chairmanship of the day's meetings, for his services to the Western Union as President for the past year, and for his consent to hold office for the year ensuing, were then proposed and carried unanimously.

LONDON DOMESTIC MISSION.

MRS. ARTHUR LEON ON WORK OUTSIDE THE CHURCHES.

AT the annual meeting of the London Domestic Mission Society which was held on Wednesday evening, May 10, at Essex Church, as reported in our last issue, Mrs. Arthur Leon gave a special address on "Personal Service inside and outside the Churches." When she was asked to come there and speak, she said, she received a copy of the Annual Report of the London Domestic Mission Society, the 75th, and that had set her thinking of the amount of good work the Society must have done during the 75 years of its existence, of the burdens it had lightened, and of the hearts it had gladdened. It had struck her more and more as she read the report how little Londoners knew of each other, of each other's ways of life, and methods of charity. She thought, however, that there was a growing feeling all over London that

there was more than enough for everyone to do, but they did want closer co-operation with the other workers, so that they should not do what others were already doing, but work together (not among the poor only) in the real spirit of charity, giving up their own pet schemes, if necessary, to co-operate with others who are perhaps doing the same thing more effectively. She believed that in some of the churches there was a growing feeling that there was too little co-operation with the stirring new life going on outside, with the managers of schools, the Care Committees, the play-centres, and with the great and important medical work now being started. In the past the work among the poor had been chiefly palliative. Now, with more understanding and wider knowledge and better insight into social problems, they had begun to ask themselves, why should they allow children to grow up stunted and weakly from want of food? Why should they grow up blind because of the neglect of a careless, ignorant old woman who attended their mothers when they were born? Why should they grow up deaf because their parents were too ignorant to look after them? So the feeling had grown in the State that they could not expect the best citizens, living up to a high ideal, where the body and mind were alike starved, and that therefore preventive work must begin with the children.

Continuing, Mrs. Leon proceeded to give some important facts in regard to the Care Committees of the London County Council, with which, it seemed to her, their Society could work in great sympathy. There were 1,000 schools in London, and a Care Committee for all except one school. Sometimes one or two schools were grouped together, but they all had a Care Committee attached to them. There were about 6,000 workers on these Care Committees, all voluntary workers. In the schools there were, roughly, 800,000 children, about 5 per cent. of whom required some kind of help, but she wished to show that the help given by Care Committees would, it was hoped, in time not only be preventive merely, but that it would educate the future citizens.

Forty years ago the State took over elementary education. At first, payment was exacted from the parents, but in 1892 free education was given, and a general cry went up that this was the first step towards doing away with parental responsibility. The result in 1911 showed that it was the first step towards helping and teaching many of the parents their duties to their children. In 1885 an army of school attendance officers could not drive the children into the schools. In 1911, in even the poorest London schools, attendance was no longer a difficulty. The parents have learned through the children that regular school attendance pays in every way, that it helps towards self-respect, self-control, and good moral as well as intellectual education. They often saw under-sized, unhealthy, pinched-looking children in the schools, and their first conclusion was that they must be in want of food. Some of them, doubtless, were half-starved, badly fed, ill-nourished. But there were so many other cases which also helped

to produce the unhealthy, slow-witted, ill-looking child—want of air, too many humans in one or two stuffy rooms, want of sleep, want of clothes, want of cleanliness, want of the right sort of food, want of medical aid. It was with all these "wants" that the Care Committees had to deal, and its aim must again be to teach the parents through the children. In a few generations we should have a healthier, cleaner race, and the people would have better aims and higher ideals. In that happier time the Care Committees would have to deal only with abnormal dirt and disease.

Mrs. Leon then briefly summarised the main duties of the Care Committee, emphasising the fact that it was supposed to do for the children what it was impossible for the parents to do for them, never to do what the parents could do of themselves, or be helped to do. It should be the adviser of the ignorant, the helper of the necessitous, the terror of the vicious, and the friend of everybody.

The actual work of the Care Committee varied, of course, so much in the different schools that it was difficult to generalise about it. The ideal of bringing all organisations into line and working them all through the school was what was aimed at. A uniform policy, with the greatest elasticity for local peculiarities and individual capacity, which worked through and used every person and every agency: in a word, co-operation, common sense, and sympathy should be the ideal of a Care Committee.

To return to the report, she saw that good work was being done, but that many of their clubs were exactly the same kind of clubs as are being run in the Schools—Boot Clubs, Holiday Clubs, Medical Society, London County Council Lectures, &c. Would it not be possible for their missionaries, who knew the district, and for their members who knew the homes and families, to co-operate with the Care Committees of the schools in their neighbourhood? Perhaps at first it would only be necessary to send a worker to help on each of the Care Committees in the neighbourhood of the Mission; and ask them to compare cases, so that assistance might not be given many times over in some instances, not at all in others. Perhaps they could send lists of the families they were able to help, and facts about them, to the Care Committee; but all of them could do something to work together for that happiness which, like Maeterlinck's Blue Bird, was only gained for themselves when they handed it on to others.

THE JOWETT LECTURES: DANTE'S STUDY OF AQUINAS.

THE Rev. P. H. Wicksteed delivered the third Jowett Lecture at the Passmore Edwards Settlement, Tavistock-place, on Wednesday, May 17, his subject being "Dante's Study of Aquinas." He said that Dante lived in the atmosphere created by the *Summa Theologica*, and Aquinas's other works. In the *Convivio* Dante adopted words almost literally from the *Contra Gentiles*, and the fine passage that opens the *Convivio* was also founded upon

a chapter in the *Contra Gentiles*, in which Aquinas says: "Some are impeded from communion with the Highest by defects of mind, which may be likened to such a physical defect as deafness; some by attention to the affairs of men, which must be attended to, some by sloth," and so on. Dante also adopted Aquinas's proof of the authority of the Bible mentioned in the last lecture. Briefly, the miracles proved the truth of the rest of the Scriptures, and if they might not be relied on the far greater miracle that the world had been Christianised without them was indisputable proof. Dante was a widely-read man with a very strong memory, but he was not thoroughly acquainted with the leading authorities of his time when he began writing.

The Emperor Frederick is quoted by him as saying that, "Fair manners and wealth make nobility." He disputes this in the *Convivio*, and says he may do this, for though the Emperor's authority is not to be disputed in imperial matters, it may be in matters philosophical. Now Aristotle had made much the same statement, and it so happened that Dante, in combating it, particularly opposed the points that Aristotle had upheld. Aquinas says that if a man loses sin, his mind can control his body, and he naturally rises towards God. So Dante makes his own body rise when he is purged from sin in the *Paradiso*. The idea of the "harvest of heaven" in the *Paradiso* is derived from Aquinas, who says God created angels in the full possession of their natural powers. Men have only the capacity for these powers. The natural world supports man, teaches him, and gives him the opportunity of expression, and so he gradually climbs up towards the powers of angels. This is done by the movement of nature, the movement of the sun across the heavens, of water and air, and of all things. Then man passes out of the world, and finally his perfected, now angel soul, is harvested by nature as by a sickle into heaven. It will be seen how Dante adopts the whole of this.

HIBBERT LECTURES ON THE HIGHER ASPECTS OF GREEK RELIGION.

IV.

In the religious system of the Polis, the city or state, hero-ancestors of the family or clan are overshadowed by the higher deities of polytheism. It is only to the high Gods, pre-eminently to Zeus and Athena, that the titles *Polieus* and *Polias* are applied. They inspired political wisdom, and they alone were worshipped officially by the members of the *Boulé* or Council with prayer and sacrifice before the meetings of the Council.

In this the Hellenic religion is perhaps unique in its naïvely intimate relation with the political and social life of the people. The law courts, the market places, the Council Chamber, and the Town Hall are all consecrated places under the care of certain deities. Important acts of State were accompanied by sacrifice, a religious oath was administered to magistrates and jurymen and the officials, and the admission to the rank of citizen was a religious ceremony in which the youth to be admitted,

swore in the names of Zeus and the God of War and the ancient Goddesses and Nymphs of the soil, that he would defend his native land and its laws, and would not disgrace his arms or desert his comrade.

The original union of villages or tribes in a single city-state was commemorated by a religious festival, and in this lies the significance of such titles as Zeus Pandēmos and Aphrodite Pandēmos. The old legends of the religious origin of the states doubtless often reflect historical facts.

In Athens occasionally the religious element in politics was made to serve party purposes. The older Athenians tried to thwart the democratic maritime policy of Themistocles by the argument that it would be displeasing to Athena, the ancient Land-Goddess; but their later descendants dared to call Athena herself a democrat and to erect an altar to Athena Democratia. And the intimate connection between the religious belief and political life is seen in the appointment of Apollo as a magistrate of a city in Asia Minor, and of the ghost of Lycurgus as inspector of secondary education in Sparta.

The growing idea of the State itself as a great family was vitalised in some communities by the belief that one of the High Gods was the actual ancestor of the whole body of citizens. At Athens, Apollo was Patros "the Ancestor" as the actual father of Ion, from whom the Ionians were descended. At Delos, too, he was worshipped as Genetor the father, in the natural flesh and blood sense of the term. Athena being always a virgin Goddess, was only the mother of the State in the sense of her love and care for its citizens. But Aphrodite, through her daughter Harmonia, was the actual natural ancestress of the Thebans, and in the "Seven against Thebes" the women pray to her as "first mother of our race, for from thy blood we are sprung." The Sicyonians, on the other hand, could only regard Artemis, the virgin Goddess, as Patroa in the affectionate sense of kinship between the Goddess and her people.

This prevailing atmosphere of the family idea enlarged into the state produced far-reaching effects, both in religion and morals. In the religious sphere it narrowed the horizon and the area of fellowship. The worship of the God or Goddess was the privilege of a certain kin. The Gods must be honoured by the citizens, but there is no place for missionary enterprise, and no admission for the alien. The missionary idea never arises until the Orphic propagandism arises, ignoring the limitations of city and kin. And in this family life of the city and worship of the kindred deity the religious temper was not dominated by the awe that we associate with religion or any idea of ineffable sublimity or omnipotence, but rather by a sense of the kindness and neighbourly good fellowship of the divine kinsman. It is only here and there, as in Æschylus and Pindar, that we catch an echo of the more exalted tone of the Hebrew and Babylonian religious poetry. Nor does this civic temper lend itself to excesses of ecstasy. They came through the alien Dionysus, and were at first restrained by the Hellenic *sophrosune*, the sober virtue of the citizen.

This close association of the idea of the state with a special religious cult had its negative advantages, at the time, in its limitations, strengthening the civic sense. But it had also a positive advantage to be revealed in the cosmopolitan religion that was to follow. The old world cults quickened the consciousness of kinship between the Godhead and the particular group or state, but when the narrow barriers were broken and the idea of a great world empire uniting all those states arose, there came with it an enlarging of the same religious idea into the conception of a Civitas Dei, a world-city in which all mankind should have kinship with God. In Greek lands this appears first in Orphism.

In the region of morals and law the civic-religious view leads to the law and ethics of the "clan." The clan is responsible for the individual. The sins of the father are visited on the children. In the fifth century B.C. it was proposed that Pericles should be banished from Athens, because his ancestor Magakles had been guilty of sacrilege nearly two centuries before. The Spartans call for volunteers to go to the Persian king and die in atonement for the city's outrage on the Persian heralds, and two patriots offer themselves to free the city from guilt. The curse invoked on a wrongdoer is, "May he and his descendants come to a miserable end"; and the idea appears again in the vicarious sacrifice of victims offered for the state. This is the inward meaning of the legends of the voluntary immolation of a king's son or daughter. This idea of vicarious sacrifice is the legacy of the old communal ethics and psychology, and has never been reconciled with the more advanced theories of individual responsibility.

The primary duty of the citizen is the defence of the city's hearths and temples. Courage is essentially a patriotic virtue, admirable not in itself but in its value to the state. Ares, personifying mere personal rage of battle, is no favourite with the Athenians. Athena herself stands for disciplined and tempered courage devoted to patriotic ends. With patriotism was linked the idea of freedom—the immunity of the citizen and the individual from alien control. The religious consecration of this noble civic passion for liberty was found in the worship of Zeus Eleutherios.

The sin of homicide is a sin against the state, which will be disturbed by the ghost of the murdered man, and orators endeavouring to secure a verdict against a murderer threaten the jury that if they acquit him the wrath of the ghost of his victim will be upon them. This idea of the ghosts as vindictive and unforgiving long stood in the way of a more reasonable way of dealing with accidental or justifiable homicide. But religion comes to aid and we find the cult of Athena Axiopoinos, the Goddess of righteous homicide. We may surmise that the old Chthonian religion was adverse to this. The great Æschylean drama of the trial of Orestes presents the Erinyes as the representation of the lower morality of blind vengeance as against the higher that admits the plea of right and justification.

THE IDEAL OF UNIVERSAL BROTHERHOOD.

LECTURE AT THE LYCEUM CLUB.

A VERY interesting lecture was given to the Oriental Circle at the Lyceum Club on Tuesday, May 16, by Mr. G. Spiller, who explained the objects of the forthcoming Universal Races Congress, of which he is the honorary organiser. Mrs. Appleby Moeller, who presided, referred to the lecturer as the embodiment of the greatest idea in the world, the idea of universal brotherhood. In earlier times this was unknown, and even now there are races in Africa living only thirty miles apart, but speaking different languages, who do not wish to know anything about each other. The word solidarity was, however, gaining new significance every day, and a practical attempt was at last being made to give expression in London to that feeling of sympathy and identity of interests between nations, not necessitating the sacrifice of individuality, which underlies the idea of universal brotherhood.

Mr. Spiller, in outlining the objects which the organisers of the Congress had set before them, and the methods they had adopted in order to bring about the notable gathering of men of wide culture and intelligence from every quarter of the globe which is to take place in July, said that when the idea was first mooted it was thought by many people that the time was not yet ripe for such a project. Invitations had, however, been sent to leading statesmen, anthropologists, sociologists, and other representative men all over the world, and the response had been so cordial that it left them with the impression that they had been almost too cautious, and that the attempt might have been made long ago. He emphasised the fact, however, that while the Congress was a Universal Races Congress in the sense that it drew together members of so-called white and so-called coloured races for the purpose of discussing their relations to each other, it was not intended that special grievances or political controversies should be touched upon, for in that case, instead of four days, they would require forty, and perhaps more. It was felt, too, that attention should be focussed on the great ideal which was to be the basis of their discussions, on the universal principles which they were anxious to enforce, and which must ultimately be applied in different ways in the various countries from which delegates were coming, whether in China, or America, or Italy, or Turkey. Then in regard to the word "races" they had to remember that, in the widest sense, there were no races at all; there was one common humanity, and anthropology taught us that all the differences of colour and temperament were casual and passing, and not fundamental. It was even a mistake to define sharply, as we are in the habit of doing, the so-called white from the coloured races, for some members of the latter were fairer than many who proudly claimed that they were white people. At all events, the writers of the papers which had been sent in, and which he

was editing—picked men of the highest intellectual attainments and moral intelligence from all over the world—were absolutely unanimous in their acknowledgment of the fact that the idea of race distinctions resulting in race prejudice and race hatred is an unscientific idea, and not in harmony with enlightened notions concerning the progress of humanity. It was hoped that the Congress would not be the first and last of its kind, but that similar gatherings would take place every three or four years. They were anxious to organise societies all over the world for the dissemination of the great principles they represented, and the facts brought out in discussion at the Congress, and they intended to appeal to governments, foreign and colonial offices, and men of science everywhere to help them in spreading their ideas. In this way only could they hope to effect that change in the environment, in the intellectual outlook of the nations, which would avert some of the dangers we are threatened with at the present time. There was, for instance, the rapid awakening of the East, as a result of its contact with the civilisation of the West, to consider. This meant an entirely new situation in the East, and it was a question whether the people of the East were going to absorb all that was best in our European civilisation, with its wonders of art, commerce, &c., or whether it was going to build great Dreadnoughts, and adopt all that was worst in our modern life. Here the problem of race prejudice came in. If we were good friends to the East, we had nothing to fear, but if race prejudice and hatred was increased and fostered, then the East would be forced to act in a spirit of self-defence. The Congress had been organised, and representative men of every nationality and colour gathered together to combat this evil, and to lay stress collectively, not on the divisions of race, but on the fundamental principle of universal brotherhood.

At the close of the lecture a few questions were asked, and a vote of thanks to the lecturer was proposed by Miss A. A. Smith, who coupled with the name of Mr. Spiller that of Mrs. Spiller, his indefatigable helper and supporter. This was warmly seconded by Major Hassan, and, in replying, Mr. Spiller said that the co-operation of women with men in all that made for the progress of humanity must not be lost sight of, and he believed that the spread of the ideas represented by the Congress would help to destroy sex-antagonism no less than race-hatred and prejudice.

SOCIAL SERVICE.

MEETING OF THE SOCIAL WELFARE ASSOCIATION.

THE annual meeting of the Social Welfare Association for London was held at Salisbury House, London Wall, on Friday, May 12, Lord Lichfield presiding. A letter was read from Lord Haldane, who was to have taken the chair, expressing his regret at being unable to fulfil the engagement, in the course of which he said:—"We have lost much in this

country from the want of definite guidance for our willing workers, and from the absence of that scientific direction which the intervention of public authorities can give without disturbing the motives for volunteer work. For your Association I hope success in this direction. Some of the names on its direction indicate that you are in relation to the new policy, a policy which will, I trust, accomplish as much in this country as it has already done in parts of the Continent."

The chairman, in moving the adoption of the report, said that the establishment of the Association was the result of a deep and widely spread conviction that there should be formed a central association to secure co-operation on systematic lines between official departments of the State, municipal authorities, voluntary agencies, and charitable societies in London. It was the first instance in which representatives of public departments had consented to serve on the executive committee of such a society. Perhaps the best illustration he could give of the importance of the work was the formation of the Vagrancy Committee representing the Government departments and nearly every society interested. The committee made important recommendations, and among them urged the desirability of central registration. If the Local Government Board acceded to the request a very great advance would be made. Eleven Government departments and public authorities and 77 voluntary agencies were already represented on the committee. One important organisation—the Charity Organisation Society—had not seen its way to accept official representation on the Association, although many of its active workers were individually giving valuable assistance. To enable the Association to be established firmly they would have to obtain a far larger list of subscribers, and they desired to see at least £1,000 more subscribed during the current year.

According to the balance-sheet, the subscription list during the year amounted to £2,283, of which £1,669 represented special donations given by leading members of the Association of subscribers to charities to enable the work of the new association to be established without appeal to the public. The regular income from annual subscriptions and donations available for the ensuing year is estimated at about £600; while the necessary expenditure which must be incurred will not be less than £2,000. The executive committee therefore appeal to new friends and supporters to join the association and provide the required funds.

THE LEAGUE OF LIBERAL CHRISTIANITY.

THE spring assembly meetings of the League open on Saturday, May 20, and continue until the following Tuesday evening. The meetings will be held mainly in the Lower Mosley-street schools. The following are the principal items of the programme:—

SATURDAY.—4 p.m., Reception of Delegates. 7.30 p.m., Public Meeting on the Social Service Work of the League, in Chorlton Town Hall (All Saints). Speakers: Rev. R. J. Campbell, M.A., Mr. J. Keir Hardie, M.P., Dr. Florence Willey, and others.

SUNDAY.—Special Services in the morning at Macfayden Memorial Church, Chorlton-cum-Hardy (Rev. S. M. Berry); Congregational Church, Droylsden (Rev. H. Bulcock, B.A., B.D., 10.30 a.m.); Hale Chapel (Rev. W. G. Price, 11 a.m.); Merton Chapel (Rev. Neander Anderton, 10.45 a.m.); Platt Chapel, Rusholme (Rev. W. Whittaker); Sale (Unitarian) Chapel (Rev. C. M. Wright); Altrincham (Rev. Dendy Agate). 4 p.m., League Prayer Union. 6.30 p.m., League Service (Free Trade Hall), Rev. R. J. Campbell.

MONDAY.—9.30 a.m., Devotional Service. 10 a.m., Council Meeting. 11 a.m., Assembly Meeting. 2.30 p.m., Assembly Session. Mr. John W. Graham, of Dalton Hall. Subject, "The Father and the Son." 3.45 p.m., Rev. F. Heming Vaughan, of Mansfield, "The Free Catholic Church," by a Convert. 7.30 p.m., Meeting in Chorlton Town Hall. "In what way can co-operation be brought about among the Churches." Rev. F. D. Cremer, Vicar of Eccles; Rev. Sidney M. Berry, Macfayden Memorial Church, Chorlton-cum-Hardy; Rev. H. Youlden, of Liverpool; Rev. W. Whittaker, of Platt (late of Hull); and one of the Pioneer Preachers.

TUESDAY.—9.30 a.m., Devotional Service. 10.30 a.m., Assembly Session. Very Rev. Monsignor Robert Hugh Benson, M.A., "Catholicism and the Future." 11.45 a.m., Rev. Herbert Dunnico, "Consecration, or the Characteristics of a Consecrated Life." Afternoon, Visit to Rylands Library, Chetham Library, Cathedral, Marple Dale Training Colony. 7.30 p.m., Lecture by Mrs. Besant in Free Trade Hall, "The Emergence of a World Religion."

Dr. Anderson will address the Assembly on "The Christ of History and of Experience," on Monday evening or on Tuesday.

The title of the League has been slightly changed, and it will in future be known as the "League of Liberal Christianity."

THE SOCIAL MOVEMENT.

UNEMPLOYMENT INSURANCE.

It is probable that discussion of the Chancellor's Insurance Bill will, in the main, centre round the unemployment proposals. There does not appear to be much opposition, in principle at least, to the sickness and invalidity part of the scheme, which has had the advantage of considerable past experience as a guide, and sometimes as a warning. As suggested in these columns last week it is open to question whether the time is yet ripe for launching a comprehensive scheme. Nobody questions the existence of unemployment as a chronic disease of our industrial system, and sane opinion at present leans to the view that neither the individual worker nor sporadic and unrelated voluntary agencies can cope with a problem which is not merely local but national. Many are agreed that the remedy or rather remedies must be national, but difference of opinion begins to arise directly the shape which reform is to take begins to be discussed. Is it to be compulsory or voluntary, or again are voluntary agencies to be subsidised from public funds? If the latter, is the grant in aid to be national or municipal? But there is a more difficult question than any of the foregoing—what is the extent of unemployment? And to this question, notwithstanding the passages at arms between

the two front benches and the confident statements of not over well-informed platform orators, the blunt reply must be made that neither in this or any other country up to the present are there in existence any statistics covering the whole area of unemployment, nor do any two countries prepare on the same basis such statistics as there are. As nobody here or elsewhere knows how many unemployed persons there are, it is futile to legislate for an evil which is of uncertain magnitude, and whose roots and causes are still imperfectly explored. Insurance has, however, been long suggested as one means of coping with the distress arising from unemployment, and France, Belgium, Germany, Italy, Switzerland, Holland, Norway and Denmark have had various schemes in operation for some time. The Board of Trade Report on "Agencies and Methods for dealing with the Unemployed in Certain Foreign Countries" (1904), prepared by Mr. D. F. Schloss, and the same writer's book, "Insurance Against Unemployment" (1909), both give much valuable information with regard to these schemes. The fullest and most up-to-date study of this question, however, has just appeared in the shape of a volume from the pen of Mr. Gibbon, with a preface by Professor Hobhouse.* The aim of the book, which appears most opportunely, and which should be in the hands of every critic of Mr. Lloyd George's proposals, is to present an impartial study of the various unemployment schemes already in operation in foreign countries. These schemes are considered under three main headings—(a) compulsory, such as the Swiss type at St. Gall and Zürich, in which insurance is compulsory on certain classes of workers; (b) provided voluntary insurance, such as those at Berne, Cologne, Venice, Leipsic, Bologna, and on a small scale at Haslemere (Surrey), in which insurance is provided by a public authority; and (c) autonomous voluntary insurance, such as those at Ghent and in Denmark, where the insurance is organised and administered by the insured themselves, each association being generally restricted to persons following the same or allied trades.

At this stage it would be well to remember the conclusions and recommendations of disinterested workers, published before this question was brought into the area of political controversy, and all the more valuable on that account. Mr. Schloss is of opinion that "the resources at the disposal of funds maintained by the contributions of workpeople associated together for the purpose of enabling their members, if they become unemployed, to draw benefits on an agreed scale, should be supplemented out of public moneys, the funds to be thus subsidised being so far as possible organised separately for separate trades or groups of allied trades, and (2) that these arrangements should possess a national (inter-local) character.

"It also appears desirable (3) that any scheme of publicly assisted unemployment insurance should be operated in close connection with an efficiently organised system of labour registries."

The Majority and Minority sections of

* Unemployment Insurance. By I. G. Gibbon. With a Preface by Professor L. T. Hobhouse. Published by P. S. King & Son. Price 6s. net.

the Poor Law Commission, while differing in details agree that insurance should be given through voluntary associations, which in most instances would mean trade unions. Mr. Gibbon, in the able work which suggested this article, while of opinion that the community, partly by local grants, should assist provision against unemployment, reaches the conclusion that on present experience it is inexpedient to make unemployment insurance compulsory. It is interesting also that the German social democratic trade unions, which are the most numerous and most powerful, are strongly opposed to compulsory insurance and in favour of the Ghent system.

In conclusion, it may not be superfluous to point out that the Chancellor's proposals, if carried into law, will be in no sense a cure for unemployment, but they will mitigate the distress arising from unemployment. Any thorough treatment of the problem ought to begin with the "unemployable" class, by carrying out the unanimous recommendations of the Commissions on Vagrancy and the Care of the Feeble-minded (especially the latter) upon which there is no sort of controversy whatever. Then steps should be taken to carry out the proposal made at the Paris Congress on unemployment, that the Governments of the different countries should take means to obtain complete statistics of the number of genuinely unemployed persons, and that these should be compiled on the same basis. In this way not only would each country know as none does now what is the extent of its own problem, but comparisons between the statistics of the different countries would for the first time have some validity.

ANNOUNCEMENTS.

On Tuesday, May 23, at 8 p.m., Mr. John M. Robertson, M.P., will deliver a lecture on the "Superstitions of Militarism" at Essex Hall, Essex-street, Strand. The lecture, which is the closing one in this session of the Hodgson Pratt Memorial Lectures arranged by the International Arbitration and Peace Association, will be presided over by Sir William Collins, M.D. Admission free.

A SERVICE will be conducted by the Rev. Promotho Loll Sen at 20, South Hill Park-gardens, Hampstead, on Sunday, May 21, at 11.30, to inaugurate the Kesava Niketana, the object of which is to join in the bond of fellowship those who desire to cultivate the spirit of the New Dispensation.

MRS. BLAKE ODGERS will open the bazaar at Maidstone on May 23, an announcement of which appeared in our last issue, when it was incorrectly stated that the opener would be Mr. W. Blake Odgers.

NEWS OF THE CHURCHES.

Birkenhead: Bessborough-road Unitarian Church.—To celebrate Hospital Sunday on May 14, the Mayor (Mr. A. W. Willmer) officially visited Bessborough-road Unitarian Church in the morning, and St. Paul's Church,

Argyle-street, in the evening. At the Unitarian Church in the morning the Mayor received members of the Corporation and the general public in the lecture hall. Among those present were Sir William and Lady Bowring, and apologies for inability to attend were received from Sir John Gray Hill, Colonel Cunningham, Professor Harvey Gibson, Captain Butler, Mr. T. Rowland Hughes, Mr. Thomas Williams, Mr. W. H. Lever, and Mr. James J. Timmis. The sermon was preached by the minister, the Rev. Jas. Crossley.

Bolton: Unity Church.—The annual Sunday School Sermons were preached on Sunday, May 7. In the morning a procession, in which over 300 scholars took part, led by the minister (Rev. E. Morgan, B.A.), trustees and superintendents, was made round the district, and hymns were sung at various stopping places. The preacher in the morning was Mr. J. S. Mackie, and in the afternoon and evening the Rev. H. D. Roberts, of Liverpool. The church was crowded on each occasion, and the offertories amounted to over £42, an increase on last year.

British League of Unitarian Women: Liverpool District Branch.—The spring meeting of the Women's League was held in the Bessborough-road Church Hall, Birkenhead, on Wednesday, May 10, between 50 and 60 members and friends being present. Mrs. Roberts, who presided, referred to the death of the esteemed treasurer, Mrs. Mitton. After the business was transacted the chairman called upon Miss Willmer, of Birkenhead, to give a paper on "Criminal Assaults on Young Girls." An interesting and instructive discussion followed.

Halifax: Northgate-end Sunday School.—The anniversary services on the 14th inst. were conducted morning and evening by the Rev. W. Lawrence Schroeder, M.A.; and in the afternoon by Mr. Frank Taylor, of Stourbridge (a former scholar and teacher). There were good congregations, and the collection for school expenses was £30 8s. 9d.

Heywood: Britain Hill Church.—The Sunday-school anniversary sermons were preached on the 14th inst. by the Rev. Ottwell Binns, of Ainsworth. Special music was rendered by the choir, augmented by members of the Sunday-school, and the chapel was crowded at both services. The offertories for the day amounted to £50.

Leicester: Free Christian Church.—The members and friends of the congregation assembled on Tuesday, May 9, at the invitation of the President and committee, to celebrate the extinction of the debt on the buildings. The present church and schools were erected in 1901 at a cost of £4,600. At the time of the opening there remained a debt of something like £1,200, but since that time the congregation, assisted by generous friends, have made continuous efforts to clear this off, and in November last a final effort resulted in complete success. Not only was the building debt extinguished, but also a debt of £35 due to the treasurer on current account. There was a large attendance, and an enjoyable time was spent. During the evening short congratulatory addresses were delivered by the President, Mr. C. H. Roberts, Rev. K. H. Bond (minister), and the Rev. W. Whitaker, B.A., a former minister. The treasurer, Mr. J. Russell Frears, read the financial statement, which showed a balance in hand.

London Guilds' Union.—The eighth annual meeting of the Union was held at Stamford-street Chapel on Monday, May 15. After an hour of social intercourse, with music, the business meeting was held in the chapel. The Rev. A. Charlesworth presided, and the proceedings were opened with a short devotional service. The secretary then presented the annual report, and the treasurer the financial statement. The President, in moving the adoption of the reports, expressed great

regret at the resignations of both secretary and treasurer, especially as that of the former was due to ill health. The Rev. J. C. Ballantyne, in seconding the motion, voiced the sympathy of all present with Mr. F. Edwin Allen, and their wishes for his speedy restoration to health and strength. After the election of the officers the reports from the various Guilds were taken as follows:—Mansford-street, Stratford, Stamford-street, Highgate. It was a matter for great regret that Essex Church Guild had no report to make, and that Walthamstow was not represented. The President, in his address, emphasised the human need for friendship and brotherly help. The Guild meetings created an opening for the work of turning the growing idealism of the young to good account, the work for which one would receive no great reward and no great praise. There were about 40 members present.

Manchester: Longsight.—The Rev. J. M. Lloyd Thomas preached the 44th anniversary sermons on Sunday, May 14, to large congregations. The Rev. G. C. Sharpe, minister of the church, assisted in the devotional part of the services.

Mansfield: Old Meeting House.—A course of five addresses on "Leaders of Religion," by the Rev. J. M. Lloyd Thomas, of Nottingham, was concluded on Thursday evening, May 11. The addresses had been given at the week-night services, and the subjects dealt with were "Savonarola: the Puritan Catholic," "Luther and the Protestant Reformation," "George Fox, the Quaker Mystic," "John Wesley and the Methodist Revival," "Channing and Liberal Christianity." The attendance was fairly good, and the lectures were greatly appreciated.

Wood Green: Newnham-road Church.—The Sunday-school anniversary services were held last Sunday, when the sermons were preached by the Rev. Joseph Wilson. In the afternoon a children's service was held, at which addresses were given by Miss McNamara, of the Harringay Ethical Society's school, and Mr. W. H. Carpenter. The collection was for the Young Days Cot Fund at Winifred House.

NOTES AND JOTTINGS.

HATS OFF FOR THE BISHOP OF HEREFORD.

According to the *Nation*, a Socialist in the Park was recently denouncing bishops. He made one exception. "Hats off for the Bishop of Hereford!" exclaimed a bystander, and every hat went off.

THE DRESDEN HEALTH EXHIBITION.

When the exhibition which was opened a week ago at Dresden is complete in all its details, it will, says the Berlin correspondent of *The Times*, be a master-work of scientific organisation, and a unique representation of health and disease in all their aspects nearly all the world over. A great deal of space has rightly been given to the illustration of the whole system of workmen's insurance in Germany. Tables and diagrams show the whole development of State insurance since 1885, and of voluntary insurance, as well as the organisations in particular trades and places. There are elaborate models of sanatoria, workmen's dwellings, and other products of the insurance system.

A PEACE ENVOY.

Mr. Kiyo Sue Inui, one of the Staff Lecturers of the American Peace Society,

and a great linguist, is at present in England, where arrangements are being made for him to speak in some of the large towns. He is making a world-tour in the interests of international peace, and after leaving this country intends to visit most of the countries in Europe, and to address a Congress at The Hague as well as at Rome. He will then proceed to Egypt, and hopes to visit Australia and New Zealand before returning to Japan.

THE HOME OF THE ALCOTT FAMILY AT CONCORD.

Those who have enjoyed Louisa Alcott's "Little Women" and other stories in their childhood—and who has not!—may be interested to hear that a movement has been started at Concord, Massachusetts, to keep intact the Orchard House in which the Alcott family lived for many years. "The Women's Club of the New England village," says an American correspondent to the *Manchester Guardian*, "through its president, Mrs. Henry C. Rolfe, has been appealing to all lovers of Miss Alcott's books to contribute towards a fund of at least £1,600 to guarantee the preservation and maintenance of this historic home. A portion of the fund has already been subscribed, mostly in small amounts. . . . In view of the international interest in Miss Alcott's works the management of the Women's Club has felt itself justified in issuing an international appeal for assistance."

CHILDREN'S COUNTRY HOLIDAY FUND.

It is well to be reminded at this time of the year, when we are already beginning to plan our holidays, of the good work which is being done by the Children's Country Holiday Fund. Last year 49,978 children were sent into the country from all parts of London, and yet there are at least 800,000 children in the elementary schools, so that, if we allow for another 50,000 who were taken away by their parents, there were 700,000 who got no holiday at all. For ten shillings it is possible to give a child fourteen happy days in green fields and fresh air, and subscriptions are earnestly requested.

THE CINEMATOGRAPH AND THE FLIGHT OF INSECTS.

Professor William Stirling said in the course of an address at the Royal Institution last week, that the pursuit of cinematography was only in its infancy as a means for investigating, recording, and solving some of the most obscure phenomena of animal mechanics. The cinematograph had been applied with conspicuous success to the study of the flight of insects by M. Lucien Bull, of the Institut Marcy, Paris. When it was remembered that the movements of the wing of the common fly occurred at the rate of 330 vibrations per second, the bee 190, the wasp 110, and the dragon-fly 28, it would be seen that there were many technical difficulties to be overcome. M. Bull, by means of his "electro-stereochronograph," had been able to take photographs of a moving object by means of an electric spark at the rate of 2,000 impressions per second on a sensitized film. M. Bull had also photographed the passage of a bullet through a soap bubble.

"THE SEVEN DEADLY SINS."

Two pieces of the famous set of tapestries which bears the title of "The Seven Deadly Sins" are included in the great collection of fifteenth to sixteenth century tapestries at Knowle which are shortly to be sold. They are stated to have belonged to Cardinal Wolsey. One panel of this set is now hanging at Hampton Court, six pieces were in the valuable collection of the Duke of Berwick and Alva dispersed in 1877, and smaller numbers of pieces are at the Vatican, at Burgos, and at Toledo. The three interwoven motives are the story of the Redemption of Manthe allegory of Man attacked by the Vices and aided by the Virtues, and the allegory of the conflict of Virtues against Vices.

REFORMS AFFECTING WOMEN IN EGYPT.

A speech was read on behalf of the authoress, Madame Badiah, daughter of Hafni Bey Nasif, at the Moslem Congress at Heliopolis recently, advocating certain reforms in regard to women. It is a little startling to recall the fact that Moslem women are not yet granted the privilege of attending prayers and sermons in the mosques, although they are allowed to take part in funeral processions. Among other proposals Madame Badiah asks that primary education should be made obligatory on all parents who can afford the expense, that Mahometan girls should be taught needlework, housekeeping, and hygiene, and that the number of nursing homes should be increased and young girls admitted to the schools of medicine.

THE PRICE OF FASHION.

The destruction of rare and beautiful birds still continues, and in a recent sale, says *Bird Notes and News*, 4,000 oz. of osprey feathers were catalogued for sale, representing the breeding plumes of 24,000 birds. In this same sale over 5,000 kingfishers and 2,000 white terns were offered, and 60,000 wings of wild fowl. Of crowned pigeons, from New Guinea, there were 4,864. Of Impeyan pheasants, from East India, 467 bundles. Among other feathers and skins shown were 2,400 "dominoes"—the black and white Sooty Tern of the Pacific—and 419 skins of the emu. And so the destruction goes on, in spite of ordinances against the exportation of plumes. British New Guinea has issued such an order against the exploitation of the Bird of Paradise for plumage purposes. But the birds are still killed in great numbers, and smuggled out of the country under various guises.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings.

Tuesday Evening, June 6.

RELIGIOUS SERVICE at Rosslyn Hill Chapel, Hampstead, at 8 p.m. Devotional Service: Rev. E. S. HICKS, M.A. (Dublin). Preacher, Rev. SYDNEY H. MELLONE, M.A., D.Sc. (Edinburgh). Collection in aid of the Funds of the Association.

Wednesday Morning, June 7.

THE ESSEX HALL LECTURE, by Prof. RUDOLF EUCKEN, on "Religion and Life," at 11 a.m. The Lecture will be in German. Admission by Ticket.

Wednesday Evening, June 7.

PUBLIC MEETING at Essex Hall at 7.30. Subject: "Our Unitarian Faith and its present-day Implications and Obligations." Speakers: Rev. C. HARGROVE, M.A., Rev. C. J. STREET, M.A., H. G. CHANCELLOR, Esq., M.P., Rev. C. W. WENDTE, D.D. (Boston, U.S.A.).

Thursday Morning, June 8.

ANNUAL BUSINESS MEETING of the Association at Essex Hall. Report, Resolutions, Election of Officers and Committee. Chair at 10 a.m.

CONFERENCE at 11.30 a.m. on "The Place and Value of the Bible to Liberal Religious people in the present day." Papers by Rev. HENRY GOW, B.A., and Rev. E. L. H. THOMAS, B.A. The Papers will be followed by Discussion.

Thursday Evening, June 8.

CONVERSAZIONE at the Portman Rooms, Baker-street, W., at 8 p.m. Music and Refreshments. Tickets 1s., on and after 7 June, 2s., from the Secretaries of London Congregations and at Essex Hall.

Detailed Programme on Application.

The Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-Week Meetings.

Railway Tickets at single fare and a quarter, available any day from June 5 to 10. Apply to Secretary at Essex Hall for Vouchers.

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Sunday, May 21, at 11 a.m.

Mr. C. DELISLE BURNS, M.A.

"Anatole France."

" at 7 p.m.

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"Imperialism and Democracy in Religions."

Wednesday, May 24, at 8.30 p.m.

Mr. G. P. GOOCH.

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